

On
Labours of Hercules
3
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6 issues
(not consecutive)

The Beacon

APRIL
1957

VOLUME XXXVI

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FOSTER BAILEY, EDITOR

ANNE PIERCE, ASSOCIATE EDITOR

MICHAEL J. EASTCOTT, ASSISTANT EDITOR

32nd Floor, 11 WEST 42nd STREET, NEW YORK 36, N.Y., U.S.A.
and 38 BROADWATER DOWN, TUNBRIDGE WELLS, KENT, ENGLAND.

Published by the Lucis Press Ltd., 38, Broadwater Down, Tunbridge Wells, England.
and obtainable from The Beacon Office at either of the above addresses.

Price in U.S.A.: Two Dollars a Year

Single Copies, Twenty Cents.

Price in U.K.: 14s. 6d. a Year

Single Copies 1s. 6d.

Printed and made in Great Britain by Courier Co., Ltd., Tunbridge Wells, Kent, England.

“*Resurgam*”

Easter is never an end. It is and should be a new beginning for each one of us. The symbol of Christianity is not a cross with a tortured body still hanging upon it. The true symbol of Christianity is the empty cross. They could not pin Him to a cross and hold Him there. They could not defeat Goodness. No tomb could hold His body, because goodness will always overcome evil. Will you not take this one word, “*Resurgam*,” and say with the knowledge of the Risen Christ: “I, too, shall arise.” Nothing can stop you if you enter into the true joy and meaning of Easter.

In John Masfield’s remarkable play, “The Trial of Jesus,” there is a dramatic incident when Pilate’s wife, Procula, meets the centurion who was in charge of the crucifixion of Jesus. The following conversation ensues:

Procula: What do you think the Man believed, centurion?

Centurion: He believed that He was God, they say.

Procula: What do you think of that claim?

Centurion: If a man believes anything up to the point of dying on the cross for it, he will find others to believe it.

Procula: Do you think He is dead?

Centurion: No, lady, I do not.

Procula: Then, where is He?

Centurion: *Let loose in the world, lady, where neither Roman nor Jew can stop His truth.*

This is the message of Easter. Jesus Christ is let loose in the world, where nothing can stop His truth. “*Resurgam—I shall arise.*”

*Extract from Sermon by the Rev. T. J. Finlay,
Easter, 1956, St. Bartholomew’s Church, New York.*

The Labours of Hercules

By
Alice A. Bailey

Labour 1. The Capture of the Man-Eating Mares

(Aries, March 21st - April 20th)

The Myth

The first great Gate stood open wide. A voice came through that portal: "Hercules, my son, go forth. Pass through the Gate and enter on the *Way*. Perform thy labour and return to me, reporting on the deed."

With shouts of triumph Hercules rushed forth, running between the pillars of the Gate with over-weening confidence and surety of power. And thus the Labour started and the first great act of service was begun. The story that they tell carries instruction for the sons of men, who are the Sons of God.

The son of Mars, Diomedes of fiery fame, ruled in the land beyond the Gate, and there he raised the horses and the mares of war, upon the marshes of his land. Wild were these horses and fierce the mares and all men trembled at their sound, for they ravaged up and down the land, wreaking great damage, killing all the sons of men who crossed their path, and breeding steadily most wild and evil horses.

"Capture these mares, and stop these evil deeds," was the command which fell upon the ears of Hercules, "Go, rescue this far land and those who live upon it."

"Abderis," cried Hercules, "come forth and aid me with this task," calling the friend he greatly loved and who ever followed in his steps as he went from place to place. And Abderis came forth and took his stand beside his friend and with him faced the task. Laying all plans with care, these two followed the horses as they ranged the meadows and the marshes of that land. Finally, he cornered these wild mares within a field wherein there was no further place to move, and there he caught and tethered them. He yelled with joy at the success achieved.

So great was his delight in the prowess thus displayed that he deemed it 'neath his dignity to hold the mares or drive them on

the Way to Diomedes. He called his friend, saying: "Abderis, come hither and drive these horses through the Gate." And then he turned his back and proudly marched forward.

But Abderis was weak and feared the task. He could not hold the mares, or harness them or drive them through the gate in the footsteps of his friend. They turned on him; they rent and trod him underfoot; they killed him and escaped into the wilder lands of Diomedes.

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Wiser, grief-stricken, humble and discouraged, Hercules returned unto his task. He sought the mares again from place to place, leaving his friend, dying upon the ground. Again he caught the horses, and drove them through the Gate himself. But Abderis lay dead.

* * * *

The Teacher looked him o'er with care and sent the horses to the place of peace, there to be tamed and broken to their tasks. The people of that land, released from fear, welcomed the deliverer, acclaiming Hercules as Saviour of the land. But Abderis lay dead.

The Teacher turned to Hercules and said: "Labour the first is ended; the task is done, but badly done. Learn the true lesson of this task and then pass on to further service to your fellowmen. Go forth into the country guarded by the second Gate and find and take the sacred Bull into the Holy Place."

The Tibetan

* * * *

The Meaning of the Myth

In combining this astrological and symbolic story with the everyday life and tests of modern discipleship, we shall tell the story of the task which Hercules undertook, and the test to which King Eurystheus subjected him, and then we shall study the significance of the sign in which it took place, for there is a close link between the two, and the labour only became possible because of the characteristics conferred upon Hercules in that particular sign. Each sign subjects the man who is working in it to the influence of certain distinctive forces, and provides him with certain tendencies, and these we must understand if the meaning of the test is to emerge.

Connected with each sign of the Zodiac will be found three other constellations, which symbolically (and often in a most amazing fashion), embody the disciple's problem and indicate the solution. These we shall have to consider, for the labour, the sign, and the allied constellations with the forces let loose through their combination, constitute a complete story which is full of instructive elements. I would like to point out, for the sake of clarity, therefore, that the constellations symbolize the threefold spirit aspect, that the sign gives us the field of activity of the soul, and that the labour portrays the work of the disciple, living on the physical plane and endeavouring to demonstrate on the battlefield of the world his innate divinity and latent powers. In these three we have spirit, soul and body summarized. Life, consciousness and form meet in Hercules, the personal self, who, acting under the influence of the soul, the indwelling Christ, carries out the purposes of the Spirit, the Father in Heaven. We shall next consider the relationship of sign and constellations, and close each chapter with a definite application of the story of the test to the life of a disciple and to that of humanity as a whole.

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In studying the twelve labours, we follow the career of Hercules as he passes around the Zodiac from the sign Aries, which is the sign of commencement, through Taurus, Gemini, etc. (anti-clockwise), to Pisces, the sign of death and of consummation. This will be in the reverse manner to that of the apparent path of the sun (clock-wise), which is begun in Aries and appears then to retrograde through the signs, passing into Pisces, and then to Aquarius, and so on, through all the intervening signs, back again to Aries. The man who is immersed in form and is living under the influence of the matter aspect follows necessarily the path of illusion and of appearances, but Hercules, the soul, follows the true Way, reverses the usual procedure and, figuratively speaking, goes against the tide. Hercules, the awakened soul, is realizing the day of opportunity. He has received his instructions to undertake the twelve labours, and demonstrate his capacities, and has been promised that if he fulfils the requirements he will be translated into the Kingdom of the Gods. He has been equipped with all divine powers, though, as yet, he does not know how to use them, and he has hewed out for himself the club of his own endeavour, and with these he symbolically mounts the cross—the fixed cross of the heavens, upon which he remains in spirit until the last labour has been accomplished.

Thus he sets out on his first labour, little realizing the magnitude of his task, and unprepared for failure. The delightful part of the story of Hercules is his impulsiveness and the fact that he was not always successful. He failed sometimes and had to re-do the labour until success followed on his efforts.

He is told that Diomedes, the son of Mars, the God of War, possesses a large number of brood mares. These were running wild, devastating the country-side, doing much damage and subsisting on the flesh of human beings. No one was safe from them and terror had settled down on the neighbourhood. Besides this, these brood mares were breeding great numbers of war horses, and Diomedes was very concerned with the outcome of the situation. Eurystheus, the King, ordered Hercules to capture them. Many attempts had been made to do so, but always the mares had escaped after killing the horses and men sent against them. But Hercules, after having caught the horses gave them to Abderis to hold, whilst he strutted on ahead, not realizing the strength of the horses, nor their savagery. Before he could take steps to prevent it, the mares turned on Abderis and trampled him to death, and again escaped and started anew to ravage the country-side. So he had to start his labour all over again, and after strenuous efforts he again succeeded in capturing the mares. This first labour, therefore, starts with a partial failure, as is so often the case with the inexperienced and impetuous aspirant. Such is the story—brief, dramatic, and encouraging. What of the sign in which it was undertaken?

The Sign

The sign Aries, which was the field of this first activity, is always spoken of as the first sign of the Zodiac. At this sign the great wheel begins its cyclic turning. It is, therefore, the sign of commencement. Cosmically speaking, it is the sign of creation, and this thought underlies the words in the Bible, "The Lamb slain from the foundation of the world," (*Rev. XIII, 8*), for this sign is called the sign of the Ram or of the Lamb. In the life of the human being it marks the beginning of the first subjective, latent consciousness of existence, and the start of the human being upon the circle of experience. In the life of the aspirant to discipleship it connotes the period of re-orientation and of a renewed self-conscious effort, and his start upon that final stage of the evolutionary path which will carry him out of the human kingdom and enable him to make the transition into the Kingdom of the Gods. Such is the promise

made to Hercules and such is the reward held out to all disciples. This first labour marks the first step upon the "path of translation".

Aries is the sign of out-going power, of the streaming forth of divine energy from the central deity, God, or from the human being, a son of God. This energy streams forth in two directions (thus the point becomes the line, the One becomes the first): it streams forth into the world of forms, and also into the world of being or of spirit. One stream of energy expresses the path of return, of inward going, and the two together constitute the two arcs of the great circle of existence. In this sign starts the path on which form is taken and dominates; on it likewise begins the life of inner unfoldment and the domination of the soul, or of subjective Being. Reorganization, re-orientation, re-polarizing and regeneration, are the characteristics of this stage, and all of them are expressions of the same life force. The two uses of this force are dependent upon the mental attention of the being—divine or human—who is utilizing it. It is the same force, but used in two different ways, dependent upon whether the divine user has focussed his attention upon form-taking or upon treading the path of liberation from form.

For aeons, this life force has been applied to selfish ends, to the purposes of self-gratification and to the satisfaction of desire. Little by little form-life loses its attraction, until—having passed around and around the zodiacal wheel—the man finds himself back again in Aries, only this time with a new focus, a fresh interest and a different vision. He has had held before him the promise that, having achieved certain objectives, he may cease from incarnating and attain the Kingdom of the Gods; he has learned from experience something of his own essential duality and yearns to cease from satisfying the lower aspect of that duality and to meet the need of the higher, and he is beginning to respond to impulses coming from the world of souls, and to vision group ends and group objectives. Now he has to learn to use the life force with unselfish intent, and not for the satisfaction of his personal greeds.

The Three Initial Impulses in Aries

Three outstanding urges characterise this sign. There is, as we have seen, the urge to begin. This may express itself simply as the urge to take form, to become involved in matter, or it may reverse the process and focus itself in the urge to achieve liberation from form, and the emergence of the soul from the prison of the form

nature. Then this urge is followed by the consequent urge to create—that activity of the Deity which results in the formation of worlds of expression and satisfies His desire to incarnate in a solar system, and to begin the great life cycle of the universe. It may be likewise the urge to individual creation, of the soul to take a body, or of a human being to create something which shall be specially his own. In ancient Accadian days, this sign Aries was called that “wherein the sacrifice of righteousness was made,” or the sign of “the fallen angels”. The sons of God, impelled by this basic urge, fell from their high estate, took form, and started upon their individual round upon round of the Zodiac.

Thirdly, we find the urge to resurrection. In Aries, which has seen the beginning of form life, and which has initiated the creative work, there begins to be felt the urge to achieve freedom from the form, to roll away the stone from the door of the sepulchre of the soul, and to stand in the liberty of the sons of God. In Aries is found the impulse which leads to the building of the form, which for ages will constitute the prison house of the soul. This reaches its mass form in Cancer, and its human form in Leo; the densest point of illusion in form is reached in Scorpio, and in Pisces the form dies, only to be again rebuilt in the wearying round of form experience. But in this sign the Way of Liberation is first sensed, and the building of the spiritual body is begun. This is the sign of germinal spiritual activity, which later leads to the birth of the Christ Child, and the growth of that Christ Child, from the period of the manger, in Virgo, to that of the World Saviour, in Capricorn and in Pisces. Physical commencement and spiritual commencement, physical creation and spiritual creation, physical emergence and spiritual liberation—these are the initial impulses sensed in Aries.

It is the sign, therefore, of strong and potent impulses, and of violent fluctuations and exaggerated efforts; often a sign of failure, but always of ultimate success. In its opposite sign, Libra, it reaches its consummation of balance and of equilibrium, for the intervening experience and the lessons learned from the intermediate five labours bring about that poise and balanced attitude which we shall note in Hercules when he captures the Boar, in Libra. . . .

In the Brahmanical Zodiac, Vishnu presides over Aries, and Vishnu is the second person of the Hindu Trimurti, or the cosmic Christ in incarnation, as He initiates the process of form taking, and ultimately brings about the final episode of Resurrection. Thus

Vishnu or Christ embodies the two urges, the urge to create and build form and the urge to liberation, or resurrection out of form. It is under this urge to liberation that Hercules starts upon his labours.

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The Sign of the Mind

Aries governs the head. It is consequently the sign of the thinker and, therefore, a powerful mental sign. All beginnings originate on the mental plane and in the mind of the creator, whether that creator is God or the soul of man. This universe had its origin in the thought of God, the cosmic Thinker. The soul started its career in matter through the same process of thought. The human family, the fourth kingdom in nature, came into being when mind emerged and differentiated man from the animals. The aspirant begins his labours when he truly becomes the thinker, and in full awareness proceeds to function as the arbiter of his own destiny. . . .

It is apparent, consequently, that in Aries right direction and right orientation have their beginning, and Hercules, the newly thinking disciple, begins his work. The key to this labour and to the significance of the sign is to be found in the words of an ancient Indian scripture: "Man does not rightly know the way to the heavenly world, but the horse does rightly know it." In the very ancient days in India, the horse sacrifice was linked up with the Sun God, and, yearly, we are told, the Sun God, as the zodiacal horse, was supposed by the Vedic Aryans to die to save all flesh. The sun chariot of Apollo is depicted as drawn by horses and the "princely sign of the Ram" is closely connected with the horse symbology, a fact to which this first labour bears witness.

Reference to books on symbology will show us that the horse stands for intellectual activity. The white horse symbolizes the illumined mind of the spiritual man, and so we find in the Book of Revelations that Christ comes forth riding upon a white horse. Black horses represent the lower mind, with its false ideas and erring human concepts. The brood mares, such as we meet in this first labour, indicate the feminine aspect of the mind as it gives birth to ideas, to theories and to concepts. The thought-form making tendency of the mind is here symbolized, embodying the ideas conceived, and which are let loose upon the world, devastating and destroying when emanating from the lower mind, but constructing and saving when coming from the soul.

The exoteric ruler of this sign is Mars, the God of War, and so Hercules, acting under the right direction of thought and beginning his work on the mental plane, takes his stand as the warrior. His outstanding characteristic in this sign is the pioneering, militant spirit. The mares were in the possession of Diomedes, the Son of Mars. [But the esoteric ruler is Mercury, which "illuminates the mind and mediates between the Soul and the personality."]

Constellations in Aries

28 — As is usual, there are three constellations connected with Aries. First, there is Cassiopeia, the Enthroned Queen, the symbol always of matter. It is most interesting to note how in the circle of the Zodiac we come across three women. In connection with Aries, the sign of commencement, we find Cassiopeia, the Dominant Woman. Matter rules. The form enthalls. Midway in Virgo we find the Woman and Child and, as we shall later see, mother-matter is the nurturer of the infant Christ, the Virgin Mary gives birth to Jesus. In Pisces, at the close of the great round, we find Andromeda, the Chained Woman. First the woman enthroned and dominant, then the woman caring for the infant, Christ, and then the woman, representing matter that has been dominated and controlled. Cassiopeia will be found seated on the Arctic Circle, close to Cepheus, the King, or Lawgiver, whom we shall meet later as one of the three constellations in Pisces. At the commencement, Law; at the close, Law; for Cepheus has a close relation with the first and the last sign of the Zodiac! It is interesting to note that Mahomet, the founder of the most militant religion, was born in this sign, and legend says that Moses also was born in it; Moses, the Lawgiver, and Mahomet, the Warrior!

The problem of Hercules, as he enters upon his labours, is to demonstrate his power over matter and form, and so he has to recognize Cassiopeia from the very beginning, the hitherto enthroned queen.

The second constellation is Cetus, the Sea Monster, the Enemy of Little Fishes . . . One of the great symbols of the soul is the fish swimming in the ocean of matter, and Cetus, the Sea Monster, is the symbol of what we call evil, that seeks to destroy the soul in incarnation. The sea monster, in the ocean of existence, and the enthroned queen, spoke to Hercules of the magnitude of his problem, but the third constellation spoke to him of victory. Perseus

is the third of the three constellations, called in the Zodiac of Denderah, in Egypt, "the one who subdues", sometimes called "the Breaker", that which can chain the enthroned woman, and that which can conquer the monster. We are told that Perseus possessed the helmet of invisibility, the sandals of swiftness, the buckler of wisdom, and the sword of the spirit. Thus Hercules saw himself reflected in the heavens, and as he started upon the capture of the Man-Eating Mares, he discovered in himself the guarantee of his ultimate achievement, even though at the time the difficulties with which he was faced seemed insuperable.

The Crux of the Test

The conquest of matter and the overcoming of illusion loomed large before Hercules and indicated from the very outset of the twelve labours the nature of his final achievement. It has been said that the keynote of the sign Aries is hope, and, as he faced his twelve labours, hope was all the guarantee that Hercules then had that he would achieve. Hope, his untried divine equipment, his personal club, and much enthusiasm! So start all disciples.

29- The meaning of the test is now surely plain. Hercules had to begin in the world of thought to gain mental control. For ages the brood mares of thought had been breeding war horses, and, through wrong thought, wrong speech and erroneous ideas, had been devastating the country-side. One of the first lessons that every beginner has to learn is the tremendous power that he mentally wields and the amount of harm that he can cause in his neighbourhood and environment through the brood mares of his mind. He has, therefore, to learn the right use of his mind, and the first thing that he has to do is to capture this feminine aspect of the mind and see to it that no more war horses are bred. Any would-be Hercules can easily prove that he possesses these devastating brood mares if for one entire day he pays close attention to his thoughts and to the words he speaks, which are ever the result of thought. He will rapidly discover that selfishness, unkindness, love of gossip, and criticism constitute a large part of his thought content and that the brood mares of his mind are constantly being fertilized by Selfishness and Illusion. Instead of these brood mares giving birth to ideas and concepts which have their origin in the Kingdom of the Soul, and instead of being fertilized from the spiritual realm, they become the parents of error, falseness and cruelty, which have their origin in the lower aspects of man's nature.

Hercules realized the harm that the Brood Mares were doing. He rushed gallantly to the rescue of his neighbourhood. He determined to capture the Brood Mares, but he over-estimated himself. He did succeed in rounding them up and in capturing them, but he failed to realize their potency and strength, so he gave them to Abderis, the symbol of the lower personal self, to hold. But Hercules, the soul, and Abderis, the personality, in unison were needed to guard these devastating horses. Abderis alone was not strong enough, and what had been happening to the people in the neighbourhood, happened to Abderis; they killed him. This is an instance of the working of the great Law that we pay the price in our own natures of wrongly spoken words and ill-judged actions. Again the soul, in the person of Hercules, had to deal with the problem of wrong thought and only when he becomes a one-pointed aspirant in the sign Sagittarius and in that sign kills the Man-Eating Birds, does he really attain complete control of the thought processes of his nature.

The practical significance of the power of thought has been well expressed for us in the words of Thackeray: "Sow a thought, and reap an action. Sow an action, and reap a habit. Sow a habit, and reap character. Sow character and reap destiny."

[The two key-words of the sign Aries are:*

1. "And the Word said: Let form again be sought."
The Man.
2. "I come forth and from the plane of mind, I rule."
The Initiate.]

* From "Esoteric Astrology", Volume III of "A Treatise on the Seven Rays", p. 108. Received three years after A.A.B. gave the Hercules Lectures in New York.



"The Light which Flames" has revealed to those who are able to see, an ever expanding Universe of which no part need remain in darkness. Man now, of necessity, must walk between the colossal pair of opposites called Fission and Fusion as he is at the threshold of the Atomic Age. The thought that the manifestations of atomic power are "an incredibly simplified edition of reality" gives us "something to bow down before reverently".—H. W. Hunter.

Perspectives

By
Francis Merchant

Footsteps reverberate in the iron corridors of Time as man marches onward through changing cycles of unchanging reality, fashioning thereby the dynamic spiral of history. Push back the curtain of the past beyond all known limits, and vast aeons still remain unaccounted for; seek in imagination to discern the most distant future, and eternity lies beyond. Between a vastness and a vastness struggles a strip of vertical protoplasm unaware of the immensity of his history, unconscious of the beauty of his destiny.

Embedded in the tiny skull of this perpendicular piece of anatomy is the flaming spirit of rebellion. Adam, the disobedient, is succeeded by Cain, the murderer. This thing called man is the most rebellious bit of pertinacity in planetary life. Untamable by Time, Death, Pestilence and Famine, he stalks stiffly through the changing pages of history. Raging rebellion gnaws his heart and bids him fight, destroy, annihilate. Will the harsh discipline of earthly life ever educate this fragment of contumacy?

Echoing in the hollows of his unregenerate cranium are the themes that mould the syntax of his destiny.

Of these, the first concerns a desire to deviate, oft designated sin. Mention a law, and he violates it; propose a solution, and he demurs; prescribe the path to be walked, and he proceeds in the opposite direction; point to a star, and he looks into a pit; extol love, and he cherishes hatred.

Spasms of repentance follow periods of perversity. The fingers of remorse clutch at his heart on occasion—but wilfully he gnashes his teeth in irreconcilable objurgation. With spiked shoes he walks over the bodies of his inferiors, shaking a fist at the stars and the powers that be. A fragile strip of transiency, he acts as if the planets were made to nod obedience to his capricious intransigence.

The second theme is comprehended in the urge to search. Restlessly adventuring, he wanders forth in the spirit of desperate exploration. Jungles and deserts do not deter him; he braves the boiling seas in quest of unknown continents. When externalities have been delimited, he explores the vaster continent of the mind, carving out mighty empires of thought.

Not content simply to observe the shifting marionettes of circumstance, he probes the world of meaning which explains the apparent caprice of the domain of things. A *why* upon his lips, he finds that every answer implies a greater question, and every solution a cluster of thorny problems. He is the eternal searcher who never finds the completely satisfying object of his search. Every known leads to a baffling unknown; every plateau, to a more distant height. Never the answer, but always the search—such are the terms Life offers.

The echoes of the third theme express the sense of the aloneness of man. An individual entity, he is a thing apart from all others, an object that proceeds out of zero to the fixity and substantiality of number. At birth he cries upon discovering his separateness and isolation; at death, he faces the portals of the unknown in individual separateness and aloneness.

Though he be surrounded by multitudes, yet is there a silent chamber of solitude to which he must retire. A speck of ship amid the vast of sea and sky is not more alone than man. At times he fears that awesome loneliness, fleeing from it as Jonah fled from Nineveh. Some few have forged a garland out of their aloneness which wins them entrance into the domains of unity, but such questers are as yet rare.

The fourth theme sprays life with the subtle dew of laughter. Man contemplates the absurdity of his predicament, the accumulated folly of the ages, the crimes and pompous bombast of the human race—and smiles.

Not all the bludgeonings of Time or the iron weight of Tradition have caused the upward curve of the lips to disappear. Despite the wreckage of institutions, the unspeakable calamities of war, the burdens of a million anxieties, that smile persists—a triumph and a presage of victory.

The smile of perceptive reason has toppled Time's most ancient institutions, and lanced the festering boils of a thousand evils. The shafts of humour will yet rid the world of the dark and noisome monsters bred in the pits of ignorance and the caverns of folly. The terrible laughter of thinkers will sweep away the thick clouds of glamour that envelop man, and flush the monster Ignorance from his cavernous retreats in the minds of men. Nor shall all the armies

of the world, or the might of ancient authority prevail against it. The destruction wrought shall be greater than that of mighty battles.

Yet, laughter is not only cathartic, but creative; and the rhythm of nations shall be attuned to its subtle melodies. The power to smile in the midst of disaster is man's affirmation of an undying essence that lies within, and cannot be touched by the clutching fingers of Time, or the marauding depredations of circumstance.

The fifth theme is a haunting bar of melody, a sweetness surpassing tone, which brings with it the recollection of a nobler image. At odd and unexpected moments it comes, and when it does, all past achievement seems but the prelude to mightier events; the expanding vision of possibilities swallows up the limitations of existent realities.

This subtle strain can cause a rose to blossom in the encrusted soil of a criminal's heart, spur the seasoned traveller to plunge his fragile bark into the sounding seas of unexplored dimensions, or urge the mountain climber to scale the forbidding crags beyond which the summit of another achievement lies.

These five themes blend and fuse, weaving the archways of the future through which the feet of men must pass as they struggle on from dawn to dawn, and from aeon to aeon until they stand before the Face of Beauty itself, and a new strain sounds upon their wondering ears in trembling ecstasy.

Moments

O I have known
Rare moments of exaltation
When the soul
Would free itself
From earthly entanglements,
Seeking to escape
The prison-house of self,
To dwell once more
Within the larger Self—
The source from which it came,
To which it goes . . .
When weary of attachments
Born of sense.

Elsa M. Bayley.

Relationship— Source—Ashram

By
Margaret E. White

Three Points of Living Energy

The significance of words is far greater than the average person appreciates. We tend to regard a word as such, it calls up a concrete image in the mind and sets off a chain of reactions. Because we overlook the fact that an image is merely the "outward and visible sign" we therefore fail to seek its hidden "spiritual grace". Words are alive, they are the embodiment of ideas, and looking behind or within a word for its underlying meaning is a rewarding and quite fascinating process. We speak of "reading between the lines" and what we are attempting to do there is to contact intuitively the ideas hidden behind the words we read. Some words seem to have an affinity for each other, suggesting an association of ideas like harmonious colours in a pattern, while other words when considered superficially appear to be quite dissociated. Take, for example, the three words Relationship, Source and Ashram. Each brings to mind a different mental image and at a cursory glance one might assume that they had little connection with each other, yet they do have a potent relationship.

For that matter, are not all things inter-related in this marvellously constructed universe of ours? There is a direct connection between us and the minerals we use; the vegetables we eat or the flowers we tend in a garden; between us and the animals we love or that tend us in our work; the human beings with whom we are associated or whose thoughts, taken from a printed page, help us in some way. We tune in on the desires and fears of the astral plane and for a brief moment are associated with the person or persons who are struggling in despair or who covet what they regard as desirable things in a material world.

We register thoughts existing on mental levels, and either we make these a part of our conscious and creative thinking or we reject them deliberately. Even in that rejection there is momentary relationship, at least, in order that we may discriminate and make decisions. There is a close relationship between man and his thoughts for tenuous threads of force bind thought and thinker together for a long or short interval. But these same tenuous threads

may bind one thought to several individuals for that which is tapped on the mental plane is not the exclusive property of any one person. "Thoughts are things" and may be recognized by anyone who has the ability. To be sure, we may not see these thoughts in their true guise for each of us tends to put a personal interpretation on the image in stepping it down to the physical brain. Therein lie the problems of illusion and glamour.

Had we the sensitivity of vision necessary, we might perceive a fine meshwork of vibrant threads linking a group of scientists to a single project as they work to make an idea manifest. Even though these men remain unknown to and widely separated from each other, yet they work in close relationship and in group formation as, together, they give "figure and form unto shapeless matter" in the service of Humanity.

We share ideas and that means relationship, for what is this alliance but the mutual connection of one person or life expression with another through affinity of interest and vibration. As man learns to intuit he taps ideas on higher levels and begins to recognize the Plan. Sometimes, that which we intuit is the Master's vision which He seeks to transmit to His disciples. Appreciation of this fact enhances one's understanding of group thinking, group responsibility and group service. We now become aware of a more subtle relationship based on unity. "The revelation of unity through the power of thought is the glorious consummation of the work of the Brotherhood and to this you do, as do all disciples, respond in your higher moments. It can, in a smaller way and according to the measure of your consecration, be your glory and your goal also if you hold the thought of *oneness*, of *service* and above all else of *love*." (*Discipleship in the New Age*, Vol. 1, p. 25.)

Even while the disciple is learning to bring thoughts into active manifestation, in co-operation with his group brothers, he has to go a step further, via the "strand of living light," and to enter what at first seems like a void to which he must accustom himself, and wherein he must learn to recognize ideas that are formless and try to get back to their source. The Tibetan tells us that on the Path the disciple learns "to use consciousness as a jumping off place for the recognition of a new state of realisation, which is not consciousness at all, as we understand that term." The disciple perceives, at last, the distinction between thoughtforms and ideas.* He recognizes, also, that there is a close association between ideas and groups,

but to maintain this association do we not need that "current of rapport" to which the Tibetan refers? Rapport, harmonious relation, ever relationship!

The ideas we intuit come from the universal mind, "the mind of God". Again a current of rapport and a most beautiful relationship to have attained, even for a flashing second, is it not? And now is it apparent why the word, Source, enters into this triangle of words? In all relationships we pass from diversity to unity, to the all-pervading Life in which the star-like flower held in the hand and the planet seen in the Heavens are equally expressions of Divinity. One Life omnipresent, omniscient, omnipotent, and in that Divine Being the self and the planet are but tiny manifestations of force and energy. We are reminded here of the Tibetan's words, "Remember that form and life are *one*. There is naught but life in manifestation."

We are beginning to appreciate that our problem as disciples is to BE that which we intrinsically are. We see ourselves as part of the great network of light energy which links all expressions of life—man with man, planet with planet, man with planet, system with solar system. In this connection let us not forget that energy and spirit are synonymous terms. We say that energy *links* but diffuse energy serves little purpose, its circulation must be directed, for a link is that which connects one entity with another. At first the disciple-in-training thinks of himself as a focal point for the distribution of energy. Next he finds himself in a larger centre of energy distribution, the group. This may be a group or groups with whom he is associated in his daily occupations, and it may also be the subjective group with whom he carries on an interior process of energy distribution.

What the disciple *does* and what he *is* depends upon his sensitivity to impression, intuitive perception, and response to vibration. As he becomes intuitive the disciple recognizes certain group objectives that are directly related to the Plan, and he also recognizes that the working tools of a group are the three-fold energies "love, strength

** Suggestion: A thought-form is a vortex of mental energy brought down to the etheric plane, produced by long sustained concentration on an idea. When driven forth by devotion and love it can then manifest on the physical plane. An idea is formless, intuitive, conceived on the plane of the higher mind—becomes an ideal, on the lower mental, then an "idol" which takes form, on the physical. A.A.B. always quoted: "An idea is a Being incorporeal which has no subsistence by itself but gives figure and form unto shapeless matter and becomes the cause of manifestation." A.P.*

and light". With these tools we learn to "speak with understanding", to think with purity and clarity, to see the part that we "and all men play". The Tibetan tells us it is these three energies with which all adepts work. (*A Treatise on White Magic*, p. 320.)

We are told that one of the major functions of group work is to absorb, share, circulate, and then distribute energy. As the Tibetan states it, disciples have to "learn to handle force and to draw energies into the destined area of service". For this we need identity of vision and unity of purpose—relationship again, and also recognition of the Plan and of the Master's vibration and ideas. Now we come to that third word, Ashram. Relationship and Ashram constitute the two points at the base of the triangle with Source at the apex. Relationship and Ashram form a single unbroken line or thread of energy, a current of rapport, and a channel of communication. There is a simple and beautiful definition of an Ashram on page 707 of *Discipleship in the New Age*, Vol. 1. "An Ashram is the state of mind of a spiritual group. It is a united thought." As already mentioned, the Master of an Ashram seeks to transmit His vision of Plan and Purpose to His disciples in order that all may work together in unison. Again, on pages 702-3 we are told that an Ashram "is a magnetic point of tension, a fusion of energies, directed towards a common centre and involving magnetic factors: (1) a united urge towards group formation upon the mental plane . . . (2) the magnetic pull of the Master." There can, and eventually must, be the closest possible rapport between Master and disciple and between those disciples who serve in His group. Rapport built on the ideas of oneness, service and love. What may happen when a group serves as "a magnetic point of tension" is set forth in the following statement: "Can you not see how a miniature replica of the Brotherhood can be established on earth and how in decades to come the working disciples of the world, the isolated initiates in the many world organisations and the personnel of the New Group of World Servers will automatically respond to the telepathic sensitivity of such groups as will be found working in the many Ashrams of the Masters? The result of this success will not be the recognition of any particular group but it will lead to the recognition of a universal power and the state of mind of disciples of all degrees. This will establish in time and without controversy the unity of all beings." (*Discipleship in the New Age*, pp. 24-25.)

At the apex of the triangle stands the Master, expressing monadic energy. Relationship is an expression of soul energy and both

relationship and soul energy are being expressed to some degree, at least, by disciples. Through that magnetic point of tension, an Ashram, both these energies are directed toward Humanity thus linking Spirit, Soul and Body. In these three words Source, Relationship and Ashram, do we not have a synthetic picture of what is taking place in the world? A picture of that vibrant, lighted web that knits together all aspects of Divine Life and by means of which Life, Consciousness and Form are being brought closer together?

We are told that the Hierarchy is the Ashram of the Christ. May it be that while we disciples are learning in group formation to work as souls in a Master's Ashram we may also serve as the externalization of that Ashram, bringing into expression among men its "state of mind and united thought"? We are told that the Christ may appear in one or all of several ways when He returns and one of these ways may be that of the "group Christ". What does this expression mean? His disciples are world servers. Is it not logical, then, to suppose that among those world servers there may be those who could qualify as His group body of expression? Unless we can face the future in such terms of service when can we hope to see the Christ return or the qualities of Light and Love and Power restored on earth?



Half the controversies in the world are verbal ones; and, could they be brought to a plain issue, they would be brought to a prompt termination. Parties engaged in them would then perceive, either that in substance they agreed together, or that their difference was one of first principles. This is the great object to be aimed at in the present age, though confessedly a very arduous one. We need not dispute, we need not prove—we need but define. At all events, let us, if we can, do this first of all; and then see who are left for us to dispute with, what is left for us to prove. Controversy, at least in this age, does not lie between the hosts of heaven, Michael and his Angels on the one side, and the powers of evil on the other, but it is a sort of night battle where each fights for himself, and friend and foe stand together. When men understand what each other mean, they see, for the most part, that controversy is either superfluous or hopeless.

Cardinal Newman from his "University Sermons."

Lodestone

By
Donald Keys

A new development at the United Nations is destined to be the subject of animated conversation for some time to come. The Meditation Room has been remodelled. The arresting fact is that it has been remodelled under the personal supervision of the Secretary-General, Dag Hammarskjöld. Originally included in the building only after the protestations of many individuals and organized groups, particularly the untiring efforts of the Laymen's Movement, the Meditation Room has now become a central focus of official attention.

For many months the blue-and-white sign, "Temporarily Closed" had hung on the rope that marked off that end of the Lobby. But few knew that Mr. Hammarskjöld, even during the height of the year-end crisis, had found time to supervise the decoration and arrangement of the Meditation Room.

The visitor will be totally unprepared for what he will see as he steps in the door for a moment of quiet, or just for a curious glance. He will be in a dimly lit room of squared-"V" proportions. Because of the converging walls and the darkness, he will experience a peculiar spatial disorientation, and dimension, and perspective will seem difficult to establish. In the centre of the room he will see, illuminated by a single point of light from the ceiling, a rectangular mass. He will be incredulous when informed that the object is a 6½-ton piece of crystalline iron ore, from Swedish mines. The polished upper surface seems to glow. It is the only illuminated area in the room. The furnishings are at this point completely austere, although it is understood that there may later be a mural at the far end of the room, a specially woven rug on the floor, and possibly some wood panelling on the walls. The chairs, which are also being specially made, have not yet arrived, and the two benches in the room heighten the ascetic effect.

The ore piece, which we are told is probably the largest of its kind ever mined (it had to be supported into the sub-basement) is many millions of years old. It is reported to represent the qualities of durability and strength, attributes perhaps, which the Secretary-General wishes to attract to the United Nations. Be that as it may, one feels more as though one is in a repository for some natural

talisman of significant and noble importance rather than in a chapel in the ordinary sense. True, not even formerly were there any adornments typical of any specific religious conviction; but though plain, the surroundings were familiar, and the familiar is comfortable. No one who is wedded to seeking communion in traditional settings will be at ease here. This is a sudden break with prior experience. It is not a moment for ease. One is thrown violently upon his own resources.

There is nothing that is emotionally comforting here. If indeed the room and the concept are indicative of the psychological topography of the Secretary-General, it would seem that he is not given to the supplications of the sort that have been characteristic of Western religion. The dualistic concept of the mystic in which illumination is sought as a boon granted by Deity is not in evidence here. Rather, seemingly inherent in the decoration of the room, in the pin-point of light playing on the ore, is the concept of a personal concentration of forces, creating a focus that illumines the field of attention. In an effort presupposing unity with Source, one penetrates the world of meaning by his self-initiated efforts.

The pin-point of light, the void of space, the illuminated crystalline ore—one feels projected into a setting of cosmological symbolism rather than one of planetary or even solar intent.

It is interesting to speculate on what the long-term influence of this "new departure" will be on current religious thinking. Enconced here in the highest Hall of Man, it cannot be inconsiderable. Whatever interpretations one may attribute to the United Nations Meditation Room, it can be said with certainty that the words and the repercussions have only just begun.

If you could really understand the history of a crystal, you would enter into the glory of God. If you could enter into the attractive and the repulsive consciousness of a piece of iron or lead, you would see revealed the complete story of evolution. If you could study the hidden processes which go on under the influence of fire, you would enter into the secret of initiation. When the day comes when the history of the mineral kingdom can be grasped by the illumined seer, he will then see the long road that the diamond has travelled, and—by analogy—the long road that all the sons of God traverse, governed by the same laws and unfolding the same consciousness.

The Tibetan.

New Age Sources of Energy

By
John Sinclair

Human depression is one of the major problems confronting the Hierarchy. (See *A Treatise on the Seven Rays*, Vol. II, p. 512). The presented question is: "How can the vitality of the human family be restored? How can the ancient joyousness of life, the keenness of spirit and the easy activity which distinguished the ancient races in the earlier phases of civilisation be recovered and humanity lose its depression and its unhappiness?" We understand that—"No general covering solution has yet appeared. But inevitably it will, and when it does it will be the direct result of the activity of the New Group of World Servers." Now what can be done by the average man or woman who wishes humanity well, and who would like to do something about the drab and depleted state of affairs that now exists? How can we open the flow of vitality that is obviously needed?

It is interesting to consider the case of people who have gained prominence in various fields through the extent of their service and activity, and to notice in many cases the abundance of their vitality and the sheer quantity of work they are able to get through physically, quite apart from the inspiration they may put into it. What is their secret, and the source of their strength?

One can say with awe—"It is the Soul", and leave it at that. However, if we attempt to break down the problem and master some of its broader technicalities we may find that we too can tap the power we need to increase the effectiveness of our own lives. "Have you not thought, my brother, that just as there is a discipline of pain and sorrow, there may also be a discipline of joy and achievement?" (*Discipleship in the New Age*, Vol. II.)

Readers of THE BEACON will be entirely familiar with such statements as, "Joy is the keynote of the new age", and, "The quality of the Soul is joy", and many have had experiences to convince them that this may well be true. However, the ability to make spiritual *joie de vivre* a really constant fact of life often eludes the best of us. But then it is not very easy to do anything alone, we need the emphasis of group at-tension, so that the task will go forward on the wave of mass intention to the point where achievement demonstrates.

The esoteric worker will understand the clue hidden in the Biblical injunction, "Be ye transformed by the renewing of your minds", for he is aware of the close relationship and interplay between the mental plane and the etheric levels which are the human field of vitality. And in *A Treatise on the Seven Rays, Vol. II*, which deals with "The New Psychology", we find the following interesting information: "The physical vitality of the races is low, or it is being whipped up into a better condition by the imposition of applied thought. Instead of drawing upon the resources of vitality, stored up in the soil, in food, fresh air and outer environing conditions, men are beginning to draw it from the etheric body itself through the galvanising effect of two things: *ideas*, as they are presented to them, thereby aligning mind and brain and incidently stimulating the etheric body; *mass impetus* or contact which swings the unit into line with mass intention and opens up to him therefore the vast resources of mass intention. This enables him to feed his etheric body at the general etheric centre of power." In other words, "Man does not live by bread alone". He must judiciously add to the stable diet offered him by Mother Earth and literally feed upon "... every word that proceedeth out of the Mouth of God". And from the passage just quoted we see that there are two simple requisites for the evocation of the subtler kind of vitality.

1. A flow of ideas, or inspiration—corresponding to the physical inbreathing of air. (Which philosopher was it who said he could feast well on fifty new ideas a day?)
2. A centre of power on the etheric plane that has been evoked by group or mass focus.

In considering these two factors the occultist or student of the Path may see in the second a correspondence to a heart centre where the sutratma or life thread is anchored; and in the first a correspondence to a heart centre within the head, which comprehends the source of the life thread and also holds the roots of the antahkarana or consciousness thread. And as we know well it is the inter-action between these two that makes possible all inspired creative activity and the demonstration of spiritual vitality. Also we might consider that the actual intake of prana which will accompany this type of subtle vitalizing will not flow through the spleen but through the higher inlet which is in the proximity of the heart centre, between the shoulder blades.

It is reported that the whole question of humanity's lack of vitality is being dealt with along three avenues of events.

- “ 1. The discovery of the unused resources and vital reservoirs of strength, latent in the human being himself.
2. The promulgation of such truths as the potency of goodwill by members of the New Group of World Servers. The healing power of such realisations is immense.
3. Certain potencies and outer forces which the senior Members of the Hierarchy are now in process of invoking to the aid of humanity.”

With the first two we can concern ourselves. And in regard to point one it is obvious that the time honoured driving force of necessity is likely to be one of the most effective means of evoking the needed discoveries. The way to develop any faculty is to use it. And a life of strenuous radiation—either through the expression of the integrated personality or through the service of the Soul, according to the evolutionary step with which the individual is concerned—will liberate the hidden resources.

In considering the second line of endeavour along which revitalization can be expected, we might think about Groups. For it is largely through groups that world servers may be expected to work and a group does to some extent automatically form an “etheric centre of power”, whether it be a political party or a healing society. A city is also such a centre, particularly where it may be the focal point for spiritual energy or the shrine of a talisman; and as an instance of how this works out in effect, it is interesting that a perceptible increase in the subtle vitality of London was noticeable after the period of the Coronation.

One source of vitality which is available to us all is the Triangle Network of Light and Goodwill. It is in fact an ideal mechanism for the generation of new age vitality. It receives an impulse on the mental plane from the minds of spiritually inclined people, many of whom are also trying to act as channels for new age ideas. It is a group endeavour which is impregnating the etheric body of the planet with the triune-pattern of Deity. As it grows, the Network will become a source of most potent power throughout the etheric plane. And if our invocation is mighty it will be a viaduct for the “Life more abundant.”

The New Group of World Servers is another source of vitality and Aquarian "life more abundant". If we can reach towards the heart of this group so that our own hearts become wide open to its vision and ideas, we will liberate within ourselves the actual vitality of the new age. And when we can circulate this vitality or Life throughout our lives, so that we become at-one with the heart of the group, we will see above us, as a star, that which is "the heart centre in the head" of the New Group. And through this emanating source of power we will be touched by the galvanizing Love of Christ.

The Eleventh Symbol of Pythagoras

*Assist A Man in Raising a Burden; but Do Not Assist
Him in Laying It Down*

Explanation: This Symbol exhorts to fortitude, for whoever takes up a burden signifies an action of labour and energy; but he who lays one down, of rest and remission. So that the "Symbol" has the following meaning. Do not become either to yourself or another the cause of an indolent and effeminate mode of conduct; for every useful thing is acquired by labour.

But the Pythagoreans celebrate this Symbol as Herculean, thus denominating it from the Labours of Hercules. For, during his association with men, he frequently returned from fire and everything dreadful, indignantly rejecting indolence. For rectitude of conduct is produced from acting and operating, but not from sluggishness.

The Golden Verses of Pythagoras.

Action and Inaction: Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

. . . Inaction in a deed of mercy becomes an action in a deadly sin. Thus saith the Sage.

. . . The pilgrim who would cool his weary limbs in running waters, and yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

The Voice of the Silence. H.P.B.

Synthesis in Action

By
Walter Smith

Synthesis is the driving energy causing cohesion and integration for the purpose of extraction. Beginning with thought and thoughts, the process applies universally. Our little thoughts are brought into association and their meaning is extracted. This is an instance of intelligent activity. So it may be seen that synthesis, like charity, begins at home.

We ourselves are brought into association as groups by the power of the Good Will for the extraction of the good knowledge or Wisdom and the consequent good intelligent action. Thus synthesis involves the harmonic operation of the three major rays, although, since it has to do with finality of Purpose, it is often regarded as an expression of First Ray.

What really does First Ray mean, and how does it differ from Second Ray? Both these, and in fact all the rays, are derivatives of the great Cosmic Ray of Love-Wisdom, or pure, understanding Reason. And if Second Ray be likened to a wide deep river of gently flowing Love, First Ray might be likened to that flow concentrated and compressed. Hence its power and dynamism.

Every awakened Second Ray disciple is a natural and effective emanator of Love. Every First Ray disciple knows he also must be. Otherwise he defaces himself and distorts his influence by use of false power, falsely assumed.

But no matter what the ray type, each and all tread those paths of the Way which leads to the mountain top; the mountain top of effective intelligent service to the great Divine Plan for the raising of human nature to the status of the Life and Consciousness of the Christ. As we know, that Plan has now reached the point in its aeonic unfoldment when there is established a thread of connection, albeit tender and wavering as yet, between that Centre where the Will of God is known and focussed—Shamballa—and the Humanity we are.

Consequently there is felt among us the heightened stimulation of synthesis which is the higher correspondence of the inclusive nature of the Soul. We all feel impelled to draw closer together in the Work; to integrate our diverse faculties and facilities with

those of others; to create groups and the group-ness required for the more potent implementing of the Plan. It is by reason of this urge that the World Server Group has been created and expands. The more effectively we all manifest this synthesis in action the greater is its effect on present world conditions. It is clear that the very cement required by the nations of the world to become a United World of Nations is precisely that Divine Synthesis which esotericism teaches us to channel and to radiate. So for sure we are not concerned with negligible or sentimental matters.

Whatever has been the form of our training, its purpose has always been to fit us for ever more useful and dynamic service. We now have to recognize that such service is itself becoming more and more strenuous under the impulsive power of Shamballa—that Power which hastens the evolution of the entire life and conditions of the planet. The merest acquaintance with world affairs shows this clearly. Into this century already have been compressed “whole-world” realizations, revolutions in thought and changes usual to a thousand years of the normal historical process.

It is not so much that we must excite ourselves and hurry to do our little parts. That is past. The haste and the urgency are upon us; thrust upon us. We cannot help or deny ourselves the acts of serving. When the Will of God is active directly in the world we too are caught up, so we adjust and adjoin. “Thy Will, not mine” is scarcely a matter of religious belief when it is visible.

Whatever the particular service activities of each may be, as esotericists we are all aware of how the major energies of Love and Goodwill are the conditioning causes of all truly constructive affairs and events both great and small in our own lives and in the life of the world as a whole. We are also aware how vital the mending of these conditions is, for the re-appearance of the Hierarchy of Christ into the world.

Offered to us is the privilege of invoking by our group-ness rivers of these saving energies of Love and Goodwill and their emanation or projection into the etheric body of humanity or the world of human affairs. The Hierarchy stands ever ready to release them to everyman who is willing so to serve, especially when he has learned to function as a unit or member of a Group.

Though spoken of as subjective service, this is one of the most potent and effective ways we can assist the manifestation on earth

of the Divine Plan. It seems to be simple because of its innate pure reason and logic, and men can appreciate its universal appeal, value, and good sense. By the same token, it can be universally effective; so much so that none can trace the illimitable ways, means and channels of that effectiveness in human and planetary affairs. It is especially the acts of self-association with the goodwill groups, visible and invisible, and alignment with the Christ Consciousness that make this service so pre-eminent. Incidentally also, each thus escapes from the rôle of mere impotent onlooker into the power of the true equality of Soul.

It is only to be expected that we as the race of men, will be subject to more and more crises and ominous threats to world stability as the old world forms change and disintegrate in the face of the New Dawn. And one of the purposes served by this kind of subjective service is to energise and stabilise and vitalise the minds and feelings of the great mass of the people of the world on whom the changes are hardest and most disquieting. By the radiation of the Divine Love human nature is conditioned to stand the strains and stresses, to seek Divine Guidance, and to accept the New Age forms and standards as being indeed the best for all humanity.

Thus this work is an instance of intelligent activity in the true synthesis of the Will of God for the Good of the World, the Love of Hierarchy and Christ the Saviour and Redeemer, and the goodwill of Humanity in its days of test, trial and tribulations.



When the idea dawns that the world is a hall of mirrors in which the hurrying throng and the confronted stranger are alike reflections of oneself, that a change of habit of mind alters the appearance of everything, escape from this crystal maze becomes the dominant desire. Every mirror is not only a wall which confines but a door which liberates, and love is the open sesame—the *word* which opens them. This is exactly what Buddha and Christ came to teach and we have failed to learn; this is what life itself is tirelessly engaged in teaching, and still we do not learn. What one does to another one does to oneself—though time may delay the repercussion—and what one does to oneself is done to the life-force.

Claud Bragden.

"The Eternal Poles."

Wonder

A child's world is fresh and new and beautiful, full of wonder and excitement. For most of us that clear-eyed vision is dimmed or lost before we reach adulthood. If I had influence with the good fairy who is supposed to preside over the christening of all children I should ask that her gift to each child be a sense of wonder so indestructible that it would last throughout life, an unfailing antidote against the boredom and disenchantments of later years, the sterile preoccupation with things that are artificial, the alienation from the sources of our strength. . . .

Wherever you are and whatever your resources, you can still look up at the sky—its dawn and twilight beauties, its moving clouds, its stars by night. You can listen to the wind, whether it blows with majestic voice through a forest or sings a many voiced chorus round the eaves of your house . . . You can feel the rain on your face and think of its long journey, its many transmutations from sea to air to earth. . . .

And then there is the world of little things, seen all too seldom . . . A lens-aided view into a patch of moss reveals a dense tropical jungle, in which insects as large as tigers prowl amid strangely formed, luxuriant trees . . . Senses other than sight can prove avenues of delight and discovery. Down on the shore in early morning . . . that marvellous evocation combined of many separate odours, of seaweeds and fishes, of tides rising and falling on their appointed schedule. . . .

Hearing requires more conscious cultivation . . . Take the trouble to listen to the voices of the earth and what they mean . . . No child should grow up unaware of the dawn chorus of the birds in spring . . . In that dawn chorus one hears the throb of life itself . . . On a still autumn night . . . I never hear the voices of bird migrants apparently keeping in touch with others of their kind scattered through the sky, without a sense of lonely distances, a compassionate awareness of small lives directed by forces beyond volition or denial, a surging wonder at the sure instinct for route and direction that so far has defied explanation.

What is the value of preserving this sense of awe and wonder? . . . Those who dwell among the beauties and mysteries of the earth are never alone or weary of life. Whatever the vexations of their

personal lives, their thoughts can find paths that lead to inner contentment and to renewed excitement in living. Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts. There is symbolic as well as actual beauty in the migration of the birds, the ebb and flow of the tides, the folded bud ready for the spring. There is something infinitely healing in the repeated refrains of nature—the assurance that dawn comes after night and spring after winter.—*Rachel Carson, from "Help your Child to Wonder" in Woman's Home Companion.*

Summary of Lessons Learned in each Zodiacal Sign

(As a back-drop to the drama enacted in each Sign this brief summary seems to integrate the Hercules Series. A.P.)

The progress of Hercules from the mental plane, through the emotional or desire plane, and out into physical manifestation, and then his journey through the twelve signs and by means of the twelve labours to the point when he becomes an inspired Initiate, can be briefly outlined for us in the following statement:

In *Aries* (March 21-April 20,* the Ram) through the Capture of the Man-Eating Mares, we see him make his start, react to thought impulse, and learn something of mind control. As the intelligent disciple, he starts out upon his career, beginning with an undefined spiritual urge to righteousness and ending as the World Saviour.

In *Taurus* (April 21-May 20, the Bull), he has to learn the nature of desire, to transmute it into aspiration, to dominate sex, and use it rightly, and thus capture the Cretan Bull. This strong urge, and the potency of attraction, is that, as we shall see, which produces the great illusion, but which can, eventually, become the cause of illumination.

Passing on into the sign *Gemini* (May 21-June 20, the Twins), the progress of the disciple, hitherto subjected and characterized by thought and desire, works out into expression on the physical plane. In this sign he arrives at knowledge of himself as a personality and gathers the golden apples of knowledge, subordinating the three aspects of the personal lower self, the physical body, the desire-feeling nature and the mind to his enterprise.

* The dates given are approximate, they vary according to different authorities.

In *Cancer* (June 21-July 21, the Crab), the higher faculty of the intuition is brought into play, and this is symbolized for us in the capture of the elusive Doe, or Hind, sensitive and difficult to find. In his previous cycles of life experience, he has transmuted instinct into intellect, but now as the disciple, he must transmute intellect into intuition. The higher correspondences of all the lower powers have to be developed and utilised.

Thus equipped, in *Leo* (July 22-August 21, the Lion), he undertakes the best known of his labours, the killing of the Nemean Lion. He demonstrates in this test the power to do two things and proves to his watching master, Eurystheus, that his refocussed and co-ordinated personality is characterised by that determined courage which is the gift of people born in this sign, and he testifies through this labour also that the lower can be subordinated to the higher. Through the service rendered and the sanity of his procedure he gives a guarantee of the strength of his purpose.

We might regard these five labours in Aries, Taurus, Gemini, Cancer and Leo, as covering the entire period of the Path of Probation, and the killing of the Nemean Lion is the climax of that part of the struggle. Now he is ready to tread the Path of Discipleship, in which the indwelling Christ is gradually revealed, matter is steadily subordinated to the uses of the soul, and the form aspect comes to be regarded simply as the mother of the Christ Child. This progressive knowledge begins in Virgo, the sixth sign, the sign of the manger, and is consummated in Capricorn, the tenth sign, the birth sign of all the sun gods. On the Path of Discipleship, he has, secondly, to demonstrate that he has overcome illusion, that the magical glamour that matter imposes upon spirit no longer deludes. This is dramatically shown in the labour performed in Scorpio, the killing of the Nine-Headed Hydra. After Capricorn, he becomes a server of humanity, consecrated to the work of the Hierarchy, and this spiritual dedication to service finds its expression in the two last signs of the zodiacal round, that of Aquarius and Pisces.

In *Virgo* (August 22-September 21, the Virgin), therefore, the first of the disciple signs, he performs his sixth labour, and seizes the girdle of Hippolyte, the Queen of the Amazons. It is interesting to note that the first labour on the probationary path started with a partial failure, in Aries, and the first labour on the Path of Discipleship in Virgo is also "done, but badly done." The disciple must

never be off his guard, for there is always the danger of error and of mistake. His very virtues can become his problem and we are told that it is possible even for a high initiated Son of God to drop back from the Path of Attainment. His failure is, however, only temporary. Fresh opportunities occur. The consequence of his mistake has been delay, but the day of restoration and of renewal inevitably recurs. In Virgo we have depicted the preparation for the first initiation the birth of the Christ, called in Christianity the birth of the Christ in the heart. This is a physical plane happening as well as a transcendental one, as we shall find when we study the signs of Virgo and of Capricorn.

In *Libra* (September 22-October 22, the Balance), Hercules captures the Boar, and through the performance of this labour demonstrates his fitness to take the second initiation, which concerns the emotional body. He balances the pair of opposites and demonstrates it in an amusing and symbolic manner. He proves that poise and equilibrium are now achieved characteristics and that he is fit to undertake the tremendous task provided for him in the next sign.

In *Scorpio* (October 23-November 22, the Scorpion), he enters upon his supreme test, which is also the supreme test for humanity, and which, if we study the times and seasons, appears that to which humanity is subjected at the present time. The problem before Hercules was his emancipation from illusion and the freeing of perception from the mists and miasmas, the glamour and the appearances, behind which Reality veils itself. In this sign he passes successfully through his greatest trial and thenceforth his problem changes. He has controlled and demonstrated his capacity to overcome desire; he is poised and balanced in his point of view; now, because he is no longer taken in by that which appears and because he can walk one-pointedly in the Light, he now becomes a world worker.

This one-pointedness is demonstrated for us in *Sagittarius* (November 23-December 22, the Archer), where we have the consummation of the task begun in Aries, which was the right use and control of thought. In Aries he captured the Man-Eating Mares and bent them to his use. Now he slays the Man-Eating Birds of Stymphalos and puts an end to all tendencies to use thought destructively.

In *Capricorn* (December 23 - January 20, the Goat), he becomes an initiate and appears before the world as a saviour, a liberated son of God, able to work in Hell, on Earth, or in Heaven. He carries Cerberus up from Hades, and through the symbolism of the three-headed dog portrays the elevation of the personality, the triple matter aspect, into Heaven. Thus he demonstrates that he has undergone the necessary development and experienced the strengthening tests which will enable him successfully to pass through the experience of the Third Initiation, that of the Transfiguration.

The next two signs, *Aquarius* and *Pisces*, show us the liberated Hercules at his work, the saving of the world. His tests are no longer personal and individual, but are universal in their application and demonstrate to us the inclusiveness of the consciousness of the vastness of the methods employed by the disciple who has climbed the mountain in Capricorn and has no longer any personal problems

[In *Aquarius* (January 21-February 19, the Water Carrier), Hercules cleaned the Augean Stables by turning a river through them. They had not been cleaned for many years. Thus did he symbolically pour out the cleansing waters in service to man. This is the important sign into which we are now entering; the most menial of all the labours falls in this next to the culminating labour of all. One may think with reverence of Jesus the Christ washing the feet of his disciples, after following the man with the water pitcher on his shoulder, into the Upper Room.

In *Pisces* (February 20-March 20, the Fishes), we find by contrast the most exalted symbol. For here Hercules captured the red cattle, placed them in a golden bowl (the Holy Grail), and flew them to the Temple. Such is the crowning beauty of the sign in which man becomes a world saviour, all that is of animality having been redeemed and transcended. *Interpolated. A.P.*]

21 — This short analysis of the twelve labours will give us a somewhat synthetic picture of the work done by every disciple who is truly in earnest, as he progresses from Aries to Pisces. It is a work arduous, slow and carried forward under great difficulties, and often in blind ignorance of the forces released and of the results to be achieved. But step by step the aspirant is led along the path of self-knowledge. His character and nature have been tested and tried until the qualities which characterize the form have been transmuted into those which reveal the soul.

Alice A. Bailey

On Taming the Horses of the Mind

. . . Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" Doctrine.

Yea, ignorance is like unto a closed and airless vessel; the Soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies. . . . But even ignorance is better than Head-learning with no Soul-wisdom to illumine and guide it.

. . . For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

. . . The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold I know"; the last, they who in humbleness have garnered, low confess "Thus have I heard".

. . . Thou shalt not let thy senses make a play-ground of thy mind.
The Voice of the Silence. H.P.B.

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